was too ambitious even for so powerful a brain. His mathematics, on which hfe prided himself, were as faulty as his science, in which he realized his limitations. Lacking the sense of mystery, he was unaware that there are more things in heaven and earth than are dreamed of in his philosophy. The missing link in the system was partially supplied in 165*8 in *Ds Homim,* a short and disappointing book dealing with optics and, in a very cursory form, with the faculties and passions of man. Since he was a mere amateur in the study of pptics, and since the treatment of man is less detailed than in his earlier writings, *De Homine* need not detain us.

Hobbes had been prepared for controversy about *Ijeviathsn* but he was surprised by the number of replies to *De Corpwe.* He describes his life at this time as fighting with the wild beasts of Ephesus, and he wrote to Sorbifere that he had all the ecclesiastics against him. What annoyed his readers was not any heretical statement, for he was careful to avoid open offence, but the cold air which blew through his pages. His mathematics were equally open to attack. In the ensuing years he crossed swords with two doughty gladiators, Bishop Bramhall, the philosophic theologian, and Dr. John Waiiis, the Oxford Mathematician.

The Bishop had fled to France after the battle of Marston Moor. In 1645 he and Hobbes discussed the problem of Free Will, which had been recently brought into renewed prominence by Arminius in one Church and Jansen in another. Bramhall, like many Anglicans, was an Arminian, while Hobbes found himself more in tune with the Calvinists. The Bishop wrote out his views and sent them to Newcastle, who had been present at the discussion and now invited Hobbes to reply. The result was an essay entitled *Of Liberty and Neces-*

sity which the author desired to remain unprinted. He complains of the Bishop's use of terms and his interpretation of scripture, and roundly declares that his denial of necessity " destroyeth. both the decrees and the prescience of God." With the Bishop's rejoinder, which also remained private, the controversy ended for the time. Hobbes's tract appeared without his knowledge in 1654, ^^ ^ abusive preface against the clergy by another hand. He was deeply annoyed, and the Bishop, thinking that his old antagonist liad approved the publication, was furious that his own contributions were withheld. He therefore published the three pieces in 1655, with a Dedication to Newcastle stating his grievance against